MINUTES

OF THE

BROAD RIVER BAPTIST ASSOCIATION,

AT THE

Forty Ninth Anniversary Meeting,

CONVENED AT

CEDAR SPRING CHURCH,

Spartanburg District, S. C.

FRIDAY, OCT. 13, 1849,

And days following.

1849

CHARLOTTE:

—— PRINTED AT THE HORNETS' NEST OFFICE. ——

1850.

MINUTES.

The introductory sermon was delivered by Elder D. Scruggs, from 1st chapter John, 12th verse—"*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.*"

After a short recess the Delegates met in the Meeting House and solemn prayer was offered up by Elder D. Scruggs.

1. Read letters and enrolled the names of the Delegates present, and minuted the Churches.

2. Elected Elder D. Scruggs Moderator, and J. R. Logan Clerk.

3. Opened a door for the reception of Churches desiring admission into our Union: whereupon *Salem*, constituted 19th May, 1849, and *Mount Pleasant*, constituted 12th January, 1849, made application through their Delegates and were received as members of this body.

Appointed T. Curtis, W. Hill, T. K. Pursley, E. P. Smith, D. Scruggs and John R. Logan a Committee of Arrangements, to whom were referred all the papers and documents pertaining to the Association.

Prayer by Elder W. Hill, and the association adjourned until to-morrow, 10 o'clock, A. M.

SATURDAY, 10 o'clock, A. M.

Met according to adjournment, Prayer by Bro. Joseph Suttle.

5. On motion, the Committee of Arrangements made their report, which was concurred in.

6. Appointed Brethren R. White, I. G. McKissick, and W. K. Cooper, a committee to arrange Preaching during the session of this body.

7. Read rules of decorum.

8. Invited Ministering Brethren present, to seats with us who were not delegated by the Churches as members of this body, whereupon *Elders* M. C. Owens and S. Morgan, and *Licentiates* B. E. Rollins, A. K. Durham, and Richard Webb, accepted the invitation.

9. Received correspondence from Sister Associations, to-wit:

From the *Bethel Association*—A letter and packet of Minutes by their messenger, Bro. J. Gibbs.

From the *Catawba River*—No correspondence.

" " *Reedy River*—A letter and Minutes by their messengers, M. C. Barnett and J. Cheek.

From the *Tyger River*—Elder J. G. Landrum and J. Kimbrel were received as messengers but without letters or minutes.

From the *Green River*—A letter and packet of last years minutes, but no messenger.

" " *Charleston*—No correspondence.

10. Appointed Brethren, H. G. Gaffney, J. Whisenant, W. H. Green and E. Barnett a committee to appoint Union meetings.

11. Appointed J. H. Wells, I. G. McKissick, J. Epton and H. G. Gaffney, a committee on contributions from Churches.

12. Appointed I. G. McKissick to write a corresponding letter to the Tyger River Association; and Brethren T. K. Pursley, D. Scruggs, T. Curtis, E. P. Smith and James Ezell were appointed messengers.

J. R. Logan to write to the Green River, and Brethren D. Scruggs, T. Dickson, B. E. Rollins, W. McSwain and J. R. Logan, messengers.

J. H. Wells to write to the Reedy River; Brethren M. C. Owen, A. K. Durham and T. J. Campbell, messengers.

T. Dickson to write to the Bethel; Brethren J. G. Kindrick, T. J. Campbell, T. B. Goings, T. K. Pursely, M. C. Owens and J. S. Ezell, messengers.

W. Hill to write to the Catawba River; Brethren T. Dickson, W. Hill, B. E. Rollins, J. Suttle and T. K. Pursley, messengers.

H. G. Gaffney to write to the Charleston; Brethren T. Curtis, W. Curtis, T. J. Campbell and A. K. Durham, messengers.

13. Took up and considered petitions, to wit:

First—A Petition from Philadelphia Church, praying this body "*To abolish the practice of appointing Union meetings, excepting only for the purpose of arranging the sessions of the Association.*" Whereupon, after mature deliberation, the prayer of said petition was rejected.

Second—Received and read a Petition from an aggrieved minority of Bethel Church, praying the Association "*To appoint a committee to investigate a difficulty existing in said Church, and if thought advisable to dissolve the same.*" After some discussion as to the jurisdiction of an Association in such cases, decided by a majority of the body that the prayer of said petition be rejected.

14. Elder W. Hill made a verbal report of his mission to Hebron Church, which was concurred in, and said mission discontinued.

15. Read and adopted the Circular Letter writtenb y Rev. T. Curtis, D. D., and ordered that it be printed with the Minutes of this Session.

16. Elected Elders J. G. Landram, M. C. Barnett and T. Curtis to preach on the Sabbath. Prayer by Elder J. G. Landram, and the Association adjourned to Monday, 9 o'clock, A. M.

SUNDAY.—The House was occupied by the Brethren selected to preach, but in consequence of the inclemency of the weather, the congregation was sparse; the gospel however was faithfully exhibited, with apparent good effect, and we were not left without the hope, that much good will result from the labours of the day,

MONDAY, 9 o'clock, A. M.

Prayer by Elder J. G. Landram.

17. The Committee on Union meetings made the subjoined report, to-wit: First Union meeting to be held at Double Spring Church, commencing on Friday before the second Lord's day in March 1850; Brethren T. K. Pursley, B. E. Rollins, T. Dickson, and J. Suttle, to attend it. The second, at Antioch, commencing on Friday before the 1st Lord's day in April 1850; Brethren T. Dickson, T. K. Pursley, J. S. Ezell, J. G. Kindrick and B. E. Rollins, to attend it. 3d. At Zion Hill commencing on Friday before the 2d Lord's day in August 1850; Brethren W. Curtis, J. S. Ezell, D. Scruggs and F. W. Littlejohn to attend it. 4th, at Goucher Creek, commencing on Friday before the 3d Lord's day in August 1850; Brethren J. G. Kindrick, B. E. Rollins, J. Suttle, F. W. Littlejohn and T. Dickson to attend.

18. The Committee on Finance reported as follows, to-wit:

Funds of last year in Clerk's hands,		$58 29½
Deduct cost of Printing minutes last year,	$24 50	
Allowance to Clerk,	10 00	
Cash paid T. K. Pursley, due M. C. Barnett,	1 62½	
Making	$36 12½	36 12½
Balance of last year's funds in Clerk's hands,		$22 17
Amount of Contributions from Churches this year,		40 22½
Making an aggregate of		$62 39½

Whereupon, the Association ordered that 2,500 copies of the Minutes of this session be printed, and that the Clerk superintend the printing and distribution of the same among the Churches and receive for his service $10 00.

19. Elected Elder J. S. Ezell to preach the sermon of intrroduction to the next association and Elder J. G. Kindrick alternate.

20. Appointed T. Curtis, D. D. to write the Circular Letter for the next year, and the subject be "*Christian communion.*"

21. Read and approved corresponding letters to Sister Aassociations.

22. Resolved, That the next Session of the Association be held with the Church at Buck Creek, Spartenburg District, S. C. about 12 miles N. E. from Spartanburg, C. H. and 6 miles S. W. from Cowpen's Battle-ground, commencing on Friday previous to the 3d Lords day in October 1850.

23. On motion, Resolved, That the several Churches composing this Association be requested to make known in their letters of correspondence at the next Session whether they would *approve* or *disapprove* of a change in the time of holding the annual meetings of this Body.

24. On motion, Resolved, That this Association views with unfeigned pleasure the many good effects *mentally* and *morally*, resulting from Sabbath Schools, and do therefore earnestly recommend them to the several churches composing this Body as being worthy of their patronage and adoption.

25. On motion, Resolved unanimously, That the thanks of this Association are due, and are hereby presented to the Brethren and citizens of this vicinity for the kindness they have manifested in the accommodation of this Association.

Brother I. G. McKissick prayed and the Association adjourned to the time and place above named. DRURY SCRUGGS, Mod.

JOHN R. LOGAN, Clerk.

Number.	Churches.	Post Offices	Clerks of Churches.	By whom supplied.	Lord's day	Delegates Names. Ministers, in small capitals, *Licensed Preachers* in Italics, Laymen in Roman letters.	Baptised.	Received by Letter	Restored.	Dismissed.	Excluded.	Dead.	Total number.	Contributions.
1	Buffalo,	Erwinsville, N C	Wm. Hamrick,	R. P. Logan	4	E. Turner, E. Willson, J.Turner, W. Moore.	18	3	2	3	4	2	174	$2 00
2	Sandy Run,	Mooresboro' N C	E. P. Jones,	J. S. Ezell,	3	*C.Bridges*,W.McKinney, J.Edwards,J.Green,	20	0	0	9	0	5	163	1 50
3	Friendship,	Smith's Store, S C	J Gwin,	S. Drummond,	1	S. Sumner, E. P. Smith, N. Edwards,	5	2	0	9	2	0	128	2 00
4	Ceder Springs,	Cedar Springs, S C	J W Cooper,	J. S. Ezell,	4	R. White, E. Barnett,	6	2	0	2	0	1	75	75
5	Buck Creek,	Damascus, S C	H Hicks		3	B. Bonner, J. Ezell,	1	1	0	0	2	0	120	2 00
6	Long Creek,	Dallas, N C [C	W B Lay,		3	D. Smith, S. Weathers,	0	1	0	21	0	4	78	1 25
7	Providence,	Limestone Springs, S	J Byars,		1	L. C. Cooper, J. G. Gaffney, J. Byars,	1	5	0	1	3	0	112	1 00
8	Elbethel,	Gowdysville, N C	A. S. Goudelock,		1	S. Greer,	3	0	0	6	3	1	52	70
9	Goucher Creek,	Hurricane, S C	J W Lipscomb,	F. W. Littlejohn,	3	F. W. Littlejohn, W.P. Brown, J. Tollison,	1	0	1	0	0	3	126	1 00
10	Antioch,	Antioch, S C	G R Whisnant,	L. McCurry,	1	J. Whisenant, H. Borders, G. R. Whisenant,	21	0	1	9	5	0	147	2 00
11	Zion,	Shelby N C	J Baily,	T. Dickson,	1	T. Dickson, *J Suttle*,	5	6	0	4	1	3	13	2 00
12	Wolf's Creek,	Earlsville, S C	S W West,	A. L. Padgett,	3	*Ananias Dill*,	3	4	0	7	0	1	72	1 00
13	Macedonia,	Hurricane, S C	W Guthrie,		4	J. S. Ezell, E. Lipscomb,	6	3	0	4	4	0	56	75
14	Philadelphia,	Glenn's Springs, S C	E H Smith,	S. Drummond,	2	L. Lanford, J. C. White,	1	1	1	1	2	1	63	95
15	Bethesda,	Bivingsville, S C	E P Brown,	J. S. Ezell,	1	E. P. Brown, J. Lee, R. Elmore,	2	2	0	4	2	3	124	1 00
16	Camps Creek,	Sandy Run, N C	E A Byars,	W B. Padgett,	2	W. B. Padgett, T. Harris, E. A. Byars,	5	2	1	5	2	0	103	1 00
17	State Line,	Cowpens, S C	W B Turner,	D. Scruggs,	3	D. Scruggs, P. Watkins,	4	2	0	3	0	2	53	1 25
18	Mount Arrarat,	Draytonsville, S C			4	No return.								
19	Hebron,	Mountain Island,NC				No return.								
20	Zoar,	Shelby, N C	G Putman,	T. Dickson,	2	B. Putman,	1	0	0	2	0	0	63	90
21	Zion Hill,	Hurricane, SC [C	J Turner,	W. Curtis,		J. Epton, J. D. Cannon,	0	0	0	0	0	0	12	50
22	Corinth,	Limestone Springs, S	A McPherson,	T. K. Pursley,	2	T. K Pursley, *T. J. Campbell*,	0	0	3	1	0	0	38	50
23	Capernaum,	Shelby, N C	L Gardner,		2	W. Hill, T. Kendrick,	6	5	0	1	1	0	77	1 50
24	Bethlehem,	White Plains N C	N Earls,	W. B. Padgitt,	3	Z. Earls,	3	1	0	0	0	1	35	75
25	Sulpher Springs,	Glenn's Springs, S C	P West,	M. C. Owen,	4	J. W. Montgomery, W. McCarthur,	2	0	0	0	0	1	15	50
26	Unity,	Smith's Ford S C	A G Smith,	J.Newland, [ter,	1	W. R. Morgan, J. Davis,	0	0	0	0	0	0	30	50
27	Up Fair Forest,	Unionville, S C	J H Wells,	F.C.Jeter,J.T Je-	1	J. Fincher, J. H. Wells,	10	0	1	3	1	1	56	1 00
28	Pacolet,	Pinckneyville, S C	T B Goings	J. G. Kindrick,	3	J.G.Kindrick, I.G.McKissick,J.P.McKissick,	13	0	2	9	1	0	129	55
29	Double Springs	Camp Call, N C	M Gold,	L. McCurry,	2	D P. Gold, *W. McSwain*,	2	2	0	6	1	1	85	1 40
30	Gilead,	Jonesville, S C	R Coleman,	J. G. Kindrick,	2	R Coleman, W. K. Cooper, T. Kirby,	5	2	0	1	1	0	86	70
31	Bethel,	Webbs Ford, N C	W H Hardin,	W. Harrill,	1	W. H. Hardin, G. Hamrick,	0	0	0	0	2	0	27	52½
32	Shelby,	Shelby, N C [C	W Roberts,	J M Webb,	4	J. R. Logan, W. H. Green,	0	2	0	0	0	1	28	1 06½
33	Ephesus,	Limestone Springs, S	H G Gaffney,	T. & W Curtis,	4	T. Curtis, H G. Gaffney,	1	1	0	3	0	0	7	50
34	Boiling Springs,	Sandy Run, N C	W M Champion	W B Padgitt		T Pruitt, D. D Durham,	5	0	0	7	1	1	118	1 90
35	Mount Sinai,	Erwinsville, N C	J Randall,	L.McSwain,T.Dic	3	L. McSwain, J. Harrill,	1	0	0	0	1	1	37	75
36	New Bethel,	Gardner's Ford, N C	R T Hord,	T Dickson,	4	F Lattimore, W. Elam, R. T. Hord,	37	1	1	2	1	1	114	2 00
37	Mount Pleasant,	Sandy Run, N C	W B Hames,	T. Dickson,	2	W. B. Hames, M. Jolly,							40	1 00
38	Salem,	Lincolnton, N C	A H Robison,			W. Garrison, A. H Robison,							64	1 55
							189	43	13	23	40	34	2835	40 22½

CIRCULAR.

CHRISTIAN BAPTISM—THE MODE AND THE SUBJECTS OF IT.

Some few years ago the Writer was travelling in a Southern State, and had a letter of introduction to the Episcopal bishop of that State. "How is it," said that pious and able divine, "that go where I will in my diocese the colored people will be Baptists? They must go into the water, and be baptised in your way. You Baptist Ministers are thus made very responsible for seeing that they do not make it a saving ordinance." Admitting this responsibility, the Writer's answer in substance, was: "You know, bishop, that these colored people are our Southern poor; the poor were to have the Gospel preached unto them, and it is especially adapted to them: these poor people find our Baptism on the face of the New Testament. They hear and read of men and women going down into the water, being baptised, and coming up out of the water. This kind of language describes our baptism and no other. Some of your ablest writers have said infant Baptism is *in* the New Testament, but not *on* it: our's is both on it and in it."

Now these considerations made us at first unwilling to undertake this Letter. Believer's Baptism (and that only) is so plainly commanded and *described* in the New Testament and various Tracts* have, in addition, so well pointed this out, that the undertaking appeared unneccessary. But this last thought decided us to proceed. The Baptism of Believers is *in* the New Testament; closely interwoven with its very texture; warp and woof, with the strong threads and the fillings up. It decides the constituency or composition of the church; of whom alone it shall consist; it affects deeply the whole polity or government of the church, by determining who only can receive its laws and carry on its government. A Bible baptism, properly followed out, would long since have swept away from the world every form of the Papal hierarchy and of Political or established churches. It and it only, as a baptism, gathers its disciples "out of the world." Hence it is expressly called in the Gospels, "the counsel of God"† so that no man can declare all that counsel and not teach it. As such it is a speaking, eloquent symbol both of all Christ's work for us and of all our duty to him. When attended to sincerely, no single act of the Christian life is so expressive of either. We might expect this from the Infinite wisdom and authority which enjoin it, as to be but once performed. None of us, therefore, have as yet either exhausted its import or acted *up to* its meaning. Our readers who are not Baptists should consider, prayerfully, how much this Holy Ordinance is exhibited on the face of the New Testament; Baptists, especially, where, and how much, it is found *in* it. Our remarks will be divided between these two considerations.

I. Believer's Baptism is found every where upon the face of the New Testament. There are thousands of baptisms of believers in express terms—"every one" of whom were first required to repent and believe; no clear case can be quoted of any other baptism. All acknowledge this. We ask for one clear case of any other. But a previous question has been started—*What is Baptism?* In reply to this, we shall consider, First, the testimony of the English Scriptures: Secondly, The concessions of learned Pedobaptists.

*Pengilly, Wilson's Scripture Manual, &c. †Luke vii, 30.

i. All that Baptists in general have learned on this subject, it is to be remembered, has come down to them through their opponents, the Pedo-baptists. Forty-seven learned men of the reign of King James I. of England, all Pedo-baptists, have given them the English Bible, and it is this Pedo-Baptist translation of the Scriptures that has made hundreds of thousands of American and Englisn Baptists; one of the largest religious denominations, certainly, in this only land of entire religious freedom. If learning could with any tolerable honesty, have twisted the testimony of Scripture against them—when the learning was, as to this matter of translation, wholly in their opponents hands—would it not have so done? But the Baptists are, in the main, contented to rest their case on the common English Bible. They have received both their faith and its ordinances from it. And it has proof *enough* that the first churches and first baptisms were like theirs.

John's baptisms lead the way. He is emphatically *the* Baptist, or *baptiser* of the Gospels—a title descriptive of duty and office, which is frequently given to him by our Savior.* We assume therefore that John knew his duty and did it in the best mannner. (Though the meaning of baptism, or what was signified was afterwards enlarged, none contend that the sign itself was altered.) Where then and how do we ever find him baptising? In the valley or river of the Jordan, *always*—requiring the inhabitants of the region round about, "all Judea" that sought baptism, and even the more distant inhabitants of Jerusalem, *to come to* his baptism there. We never read of his baptising any where else. The divine Redeemer himself comes from distant Galilee to that consecrated stream for baptism. So must Pharisees and Sadducees and Publicans and soldiers—*all* the country round about, if they would be baptised of him; which Christ declares, in effect to have been the duty of them all.† Where particular parts of the river or valley which he used, are mentioned, one is Bethabara, a ford, or a place near a ford, just such as we baptists choose in country rivers; another is Enon "because there was much water there."**

The valley of the Jordan, according to the testimony of the best modern travellers, is to this day exactly the place for such a Baptist-revival of religion as John conducted—the most suitable place still, perhaps, in all the world. Burckhardt finds the river fordable in many places during the summer, in the rainy season in few. Irby and Mangles, that the water reached the belly of their horses in March; afterwards it was much swollen. Buckingham and Bankes that it was easily fordable, flowing over a bed of pebbles. Dr. Robinson's account of this river is much the same. The common testimony is that it has few rapids, but is a remarkably swift and silent stream. How solemn and heart-striking the assembly and immersion of thousands, on the banks, and in the water, of such a stream! Angels we know have rejoiced to witness these scenes; but no inferior mode of baptism can possibly renew them; or give anything like a just impression of their solemnity. The verdure of these banks is called in Zechariah‡ "the pride of Jordan," and the trees afford frequently what a late traveller calls "convenient and well-shaded dressing places for the numerous bathers who usually visit here."

---

*Luke vii, 28. Matt. xi. 12. †Matt. xxi, 25. ‡Chap. xi, 3. (Heb.)

*While the exact situation of *Enon* is not, perhaps, in modern times to be pointed out, the happy explanatory phrase of the Evangelist, "near to Salim" suggests a remark or two bearing on our subject. Salim was according to Jerome and Eusebius 8 miles S. of Scythopolis or Bethshan—so was Enon, as they both state, confirming the Evangelist's remark that at the one place was "near" the other. Scythopolis has been well ascertained by Dr. Robinson and Burckhardt to be but two miles from the Jordan, which here runs from N. to S. Neither Salim nor Enon could then have been far from the river: they were clearly within the valley. Calmet's Dictionary, as edited by Dr. Robinson, speaks of Enon as "between Salim and the Jordan."

Scythopolis was not far off. If John resorted to Enon near Salim, "because there was much water there"—would he not have gone to this place, for the same reason (not half a day's journey N.) had he not been as well accommodated in Enon? Now at Scythopolis there were two streams running through the city into the Jordan, "almost insulating the Acropolis," says Robinson "and uniting below"—over one of which are still seen the ruins of a fine Roman bridge. Such was the neighborhood for natural baptisteries; or exactly such as those which country Baptists to this day use.

The centre and scene of John's baptisms then are this river and valley—that is clear; and stronger terms are used of the number of them, than respecting those of any other party—Christ and his personal disciples not excepted.* What can plain people make of this? The man who baptised most in the New Testament, and who was sent of God emphatically to baptise "truly" or rightly, baptised in our way. Did any popular Pedo-baptist minister ever do the like in modern times? He calls up convicted sinners and converts, for prayer; he advises them, perhaps, if truly converted to join the church; and, in some cases, if not, to join the church that they may be converted. But whoever heard, except among Baptists, of converts being required to seek the river's side, or any public water? A small portion of the Pedo-baptist ministers of this country, perform their baptism in churches, and with the water contained in a basin; the larger portion go round and administer this rite in the same way, in private rooms. Now why this palpable difference from the primitive proceedings? They *"have changed the ordinance."* They have not *"kept that which was delivered"* to the church for baptism.

Our Saviour himself never personally baptised—although his taking up infants into his arms without baptising them, is a favorite proof-text for Infant Baptism in high quarters.** But the scene in which, while he tarried with them, his disciples baptised is described as in the neighborhood of John's ministrations.§ The fair inferrence is they all resorted there, to administer the same rite in the same way. 'It is certain,' says Neander, "that he (Christ) went directly to Enon, a name derived from a Hebrew word signifying a place abounding with water; and Eusebius speaks of the place as still pointed out in his day."

The Eunuchs baptism viii. of Acts is sufficient to establish the Apostolic practice. The evangelist Philip had been preaching to an ignorant but ardent proselyte of Judaism—Christ and his baptism. Both are clearly included in "preaching unto him Jesus." Now he must sieze the first opportunity of confessing his faith in Christ. "See, here is water." Where? In the skins of water, common to all travellers in the East, of decent circumstances; or in a gourd easily filled from them? No. It is 'here' by the road side. The chariot must "stand still" for them to use it in baptism. They must "both" go "down into the water, both Philip and the Eunuch," and when he had baptised him, 'both come up out of the water.' "Here is water, what doth hinder me to be baptised."? asks the candidate. "If thou believest with all thine heart thou mayest," replies the Inspired Teacher. Two things then are clear here—one which respects the mode of baptism, the other the subject. (i) Here was a "hindrance" to baptism, until the water at which they stopped the chariot appeared—although this would be no hindrance to a Pedo-baptist minister of modern times, similarly circumstanced. (ii) There *would have been* a hinprance to baptism at the water-side, unless the Eunuch had been a believer; although this the absence of faith, is no hindrance to baptism in our modern Pedo-baptist churches. "It would be very unnatural to suppose" says the candid Pedo-baptist, Doddridge, "that they went down to the water merely that Philip might take up a little water in his hand to pour on the Eunuch. A person of his dignity had no doubt many vessels in his baggage on such a journey through a desert country; a precaution absolutely necessary—and *never omitted.*"

Apostolic doctrines and inspired exhortations to duty, grounded on the true form of baptism, confirm the importahce of abiding by that form. "*We* are buried with Christ by baptism into death." What other mode but that of immersion in baptism buries any thing but the hand of the administrator? "That like as Christ, was *raised up* from the dead, by the glory of the Father, even so we also should walk in newness of life. "†What is there like raising anything up in that rite, but in such baptism as first buries the subject of it? Let a commentator Chrysostom, of the 4th century speak here. "When we sink our heads in the water, as if we were in a tomb, the old men is buried, and going

---

*Matt. iii, 5, 6. **Episcopal Prayer Book, &c. Here Mark x, 13, is quoted expressly to show "the grounds of Infant Baptism." §Rom. iii, 23. †Hew. vi. 4.

down is hidden, entire and at once. "To be baptised and to sink down, *then* to rise, is a symbol of the going down into the grave and of the coming up from it." A parallel passage is found, Col. ii. 12. "Buried with him by baptism into death, *wherein* also ye are risen with him, by the faith of the operation, of God." A burial and resurrection are *both* here said to take place "*in* baptism." True it is, that the party being a professed believer, is said to be risen with Christ, by faith. But this does not destroy the plain import of the terms, that there is a burial and resurrection in baptism itself. *It*, the sign baptism, is figuratively a burial and raising up in all cases; it is a burial and raising up with Christ, when the thing signified, a true faith in Christ, is betokened by the sign. Afterwards come all the important exhortations of Col. chap. iii founded on this appeal to the significant antient baptism. "If ye then *be risen* with Christ, seek those things which are above." "Set your affection on things above," &c. None but Baptists ever are buried with Christ in the sign! "Can we be buried with Christ by baptism and in baptism," it has been asked, "if in baptism itself there is no burial." "The antient method of baptism by immersion is here alluded to; says Mr. Wesley, on Col. ii. 12.

ii. The concessions of very learned Pedobaptists on this subject are remarkable. We have room only for a few. They might be extended to a large number.

Professor Stuart of Andover, Mass., has devoted a long public life to the criticism of the Bible. He has been among the most efficient promoters of the Biblical learning of the country. What is his testimony to the meaning of the terms rendered baptism and to baptize? "Bapto, baptizo, *mean* to dip, plunge, or immerse in any liquid." "All lexicographers and critics are agreed in this," he adds. [The Professor elsewhere expresses doubt as to this meaning being always retained in the N. T. but this does not destroy his testimony as to the original meaning of the words.]

The late Dr. Chalmers of Scotland, is considered one of the ablest divines that country ever produced. In his commentary on Rom. vi. 3-7 he writes, "The original meaning of the word baptism is immersion. We doubt not that the prevalent style of the administration in the Apostle's day, was by an actual submerging of the whole body under water. In the act of descending under the water of baptism [we are conceived] to have resigned an old life, and in the act of ascending to emerge into a second and new life." "Alluding to the ancient method of baptism by immersion," says Mr. Wesley (*Notes on the New Test*) on this passage.

Dr. Sam'l. Johnson was the author of the first Standard Dictionary in our language and still more remarkable for the learning he would pour out in common conversation. He defined in his Dictionary to baptise—as to christen; but being asked how he could account for the bold alteration of God's ordinance which the Romanists make in denying the cup to the laity, in the Lord's supper. "I think" said he "They are as well warranted to make this alteration as we are to substitute sprinkling in the room of the antient baptism." The Romanists are consistant here; they do not pretend to find either alteration in Scripture; but refer openly to tradition and Mother Church for their only authority.

Let us now open the more modern but highly valued Dictionary of Richardson, 2 vols. 4to. The author is of the English Episcopal Church, The only definition he gives of baptism is, "To dip or merge frequently; to sink, to plunge, or immerge;" giving as an instance

> Philosophy baptised
> In the pure fountain of eternal love
> Has eyes indeed.

"I have heard a disputant" says Dr. Geo. Campbell of Aberdeen, "in defiance of etymology and use, maintain that the word rendered in the New Testament, baptize, means more properly so sprinkle than to plunge, and in defiance of all antiquity to maintain,

*Biblical Repos. Oct. 1833.

that the former was the earliest and the most general practice in baptising. One who argues in this manner never fails with persons of knowledge to betray the cause he would defend, and though with respect to the vulgar, bold assertions generally succeed as well as argument, and sometimes better, yet a candid mind will always disdain to seek the help of falsehood in the support of truth." He complains that Protestant translators have not been so faithful as the Romanists in their account of the circumstances attending baptism. Professor C. Anthon of New York has edited various Greek and Latin authors. His editions are in constant use in our schools and colleges: he has been considered "one of the most distinguished Greek scholars in the Union." Applied to, on this subject by Dr. Parmly of New York he says, in 1843—"There is no authority for the remark of Dr. Spring relative to baptize. *The primary* meaning of the word is to dip, to immerse; and its secondary meanings if ever it had any, in some way or other all refer to the same leading idea. Sprinkling, &c. are entirely out of the question."

And here I am reminded of the judgment of Professor Porson, the ablest Greek scholar in England, in my youth. "The Baptists have the advantage of us," he said to Dr. Newman of London; "in the meaning of that word. It signified a total immersion."

The oldest and the latest of the *Encyclopedias* with which I am acquainted (the largest and most carefully prepared Dictionaries in the English language) define 'Baptism'—the first, Rees' Cyclo (1786) "from the Greek baptizo, of bapto, To *dip* or *plunge*, a rite or ceremony by which persons are initiated into the profession of the christian religion." The Penny Cyclopedia, 23 vols. (just completed.)—The words baptism, and to baptize are Greek terms which imply in the ordinary acceptation, washing or dipping. The Edinburg Ency. (about midway) says, "In the time of the Apostles the form of baptism was very simple. The person to be baptised was dipped in a river or vessel, with the words which Christ had ordered. The Greek Church retains the custom of immersing the whole body; but the Western Ch. adopted in the xiii. century the mode of baptism by sprinkling, which has been continued by the Protestants, Baptists only excepted."

Dr. Neander, of Berlin, a converted Jew ("expert in all manner of questions among the Jews,") and one of our greatest Christian scholars and historians, writes, "As John's followers were entirely immersed in the water, so the Messiah should immerse the souls of believers in the Holy Ghost!" Having been since written to, on the subject he says, "As to your question on the original rite of baptism there can be no doubt whatever that in the primitive times the ceremony was performed by immersion." (Letter to Rev. Mr. Judd, 1833)

In the Biblical Cyclopedia lately published by Dr. Kitto—a friend of Neanders contributes the article "Baptism," which the latter revised. The work embodies contributions from a large number of the ablest Padobaptists of Germany, England, and America. Here we read, "The profession of faith I Pet. iii. 21. was made (using) the formula, In the name of Christ, or according to Matt. xxv. iii, 21, of the Father, Son and Holy Ghost; when the whole body was immersed in water." Afterwards the writer speaks of "immersing the subject of baptism," as the usual way.

We may close this part of the subject with the practical Concessions of the Episcopalians. The church of England directs the minister, "discreetly and warily to dip the child in the water, unless it should be weak, when it shall suffice to pour water on it." The American Episcopal Church, "to dip it in the water discreetly or pour water upon it" and furnishes a prayer "to be read immediately before the immersion or the pouring of water." Not a word is here of sprinkling, though that has become the general practice of those churches. The prayer book of each would certainly induce an impartial reader to suppose that they preferred immersion, and Episcopal clergymen have sometimes practiced it, on this ground expressly: as the good John Wesley, in the early days of his ministry. There is a remarkable entry upon the point in his Georgia Journal. "Mary Walsh," he says "aged 11 days, was baptised according to the custom of the first church and the rule of the Church of England, by immersion." Dr. Wall, the ablest advocate

of Infant Baptism in that church, wishes "immersion to be restored" and asserts that it was the general practice of the church for Thirteen Hundred years. So says likewise, Dr. Whitby the celebrated commentator, on Rom vi. 20 "Immersion was religiously observed by all Christians for Thirteen hundred years!" Learned Pedobaptists will freely concede that in the practice of immersion we *must be right*; the whole amount of their efforts to defend any other mode, is, that it also *may be right*. In a matter of obedience to our divine Redeemer, which must be the safer and more reverential practice—that of those who act upon a mere probability of being right, or that of those who act—their opponents being judges, upon an impossibility of being wrong?*.

II. Believers baptism is also *in* the New Testament; closely interwoven with its history, its doctrines, its whole plan of gathering, constituting, governing and disciplining the church of Christ.

We advert again to the baptism of John which may be called the lowest form of its application in the New Testament. He is a preacher, the powerful and pungent preacher of repentance to all classes, throughout his life: the entire multitude be baptised are required to confess their sins. His whole preaching would have been thrown away therefore upon all the subjects of the Pedobaptist ordinance. He baptises nobody but upon repentance and speaks of the dawning day of Christ as only to be more searching and particular in its requirements. His baptisms are not only those of "moral" agents but of such only as are convicted and penitent sinners.

In the same manner does our Saviour begin his ministry. His first labours are described in the same terms with those of John. When he and his followers therefore make and baptize disciples, we cannot expect them to be of less *decided* moral and spiritual character. They soon became in this respect, "greater than John" himself.

We come to the commission given by our Lord to his church and her ministers; where, as the celebrated Richard Baxter says, we should expect that he would be specific and place all things in their "due" order. "This is not" he observes, "like some occasional historical mention of baptism, but it is the very commission of Christ to his apostles for preaching and baptising, and purposely expresseth their several works, in their several places and order. To contemn this order is to renounce all rules of order. Baxter further says—"Those that say they are discipled by baptising and not before baptising speak not the sense of the text; not that which is true or rational." "Matthew gives the commission in three great parts. 1. Teach all nations. 2. Baptise them in the name of the Father, Son and Holy Ghost. 3. Teach them to observe all things that I have commanded. Mark gives it in one single clause. "Preach the gospel to every creature" adding the solemn sanction, "He that believeth and is baptised shall be saved, but he that believeth not shall be damned." These two versions of the commission cast great light on each other. Matthews 'Teaching' before baptism is clearly the same thing as Mark's preaching the Gospel or good news; while the awful sanction added by the latter as clearly supposes, that "every" creature" to whom this gospel is preached—*can believe*, or reject it; for he is to be no less than "damned"-who believes not. How utterly absurd and cruel to suppose for a moment that infants or idiots can be included

*—A legal friend lately pressed upon a Presbyterian of his own profession the law maxim, That in the construction of a disputed word in a deed or will that meaning must be received which best suits the words before and after. "Let us" said he "try the various meanings that have been given to the word baptism in this way. They are but three—pouring—sprinkling and immersion. Take all the varieties of each and try them. "To pour" Johnson says is "to emit, give vent to, send forth or let out in a continued course." Can we say (to take the short record of Philip's baptising the Eunuch.) "And he Philip, emitted, gave rent to, sent forth, let out in a continued course, the Eunuch? To sprinkle, according to the same authority, is "To scatter, disperse in small masses, scatter in drops." May we then say, "And Phillip scattered, dispersed in small masses, scattered in drops, the Eunuch? But when I try the only remaining meaning to immerse, Johnson says this is, "To put under water, sink or cover deep, and can I not say—"Philip put under water, sunk, covered deep the Eunuch?"

here! On the day of Pentecost--all the teaching and preaching are before baptism; thousands pricked to the heart are exhorted to repent and receive in Christ's name, the Holy Ordinance; and thus to save themselves from the coming judgments of their generation. "Repent and be converted---ye are the children of the Prophets---God hath sent His Son to bless you in turning away every one of you from his iniquities--every soul that will not hear that Prophet shall be destroyed from among the people,' is the language of this memorable season. "Then they who gladly received the word were baptised." We have no baptism on this record but that of such recipients of the word preached.

After the terrible punishment of Ananias and Sapphira, "of the rest" not "believers," we are told "durst no man join" himself to the churches, "but believers were the more added to the Lord" On the larger scale of a city, at Samaria, Philip acts as in the individual case of the Eunuch. "And when they believed Philip preaching the things concerning the kingdom of God--they were baptised." The persecuting Saul is converted, then baptised. Cornelius and all his house, after they had received the Holy Ghost. When the Church increases any where it is because the word of God grows and is multiplied;"because "the Churches were established in the faith," and "the Lord opened the door of faith." Is Lydia and her household baptised? It is the result of Pauls preaching in the Prayer meeting at the river side. The jailor and his household? Because "he believed in God with all his house;" as did Crispus; "and many of the Corinthians, hearing, believed and were baptised." This is the constant manner of expression with the Sacred Penman--hearing, believing and being baptised. There was now in the Churches but one Lord, one faith in the Lord, and one baptism into the faith. Of five household baptisms recorded, four are expressly said to have been all believers or to have feared God and served him: and the household not thus described was that of a woman (Lydia) whom no one can shew to have been married. Pedobaptism must. 1. Marry her 2. Give her children. 3. Infant children at this time, before this can avail that cause. Moreover there were "believers," *in* her house. See Acts xvi. 40.

The highest obligations to Christian duty are drawn in the Epistles from the vows and professions voluntarily made in Baptism. Paul will devote entire chapters to exhortations thus grounded. Of Rom. vi. says Dr. Chalmers before quoted, "We have been in the habit of regarding this chapter as *the passage* of greatest interest in the Bible; as that in which the greatest quantity of Scriptural light is thrown on the path of transition which leads from the imputed righteousness, which is by faith to the personal righteousness, which is by a new and spiritual obedience. *Baptised into His death*, or regarding ourselves as if like Him we had actually been slain and buried, and like Him brought forth anew and made alive again before---God."

I. Cor. xv. 29. Here is a difficulty as to who are "the dead" intended, but none at all as to the point of who are the proper subjects of baptism. The argument is—Why are any baptised (knowingly) for the dead, if they rise not? They are baptised *believing* in the resurrection of the dead. Can this be written of any but professed believers?

Gal. iii, 27. "As many of you as have been baptised into Christ have put on Christ." That is, says Dr. Macknight (another eminent Pedobaptist writer) "have *professed* that ye have put on Christ; put on the very temper and virtues of Christ." Were not such parties baptised on their own professions and intentions? *Intentional* baptism is a strong motive to holiness, which all Pedobaptists must want. Their candidates are never intentionally or voluntarily baptised.

Heb x. 22. 23. argues our privilege of being bold in prayer form our *possession* of true religion ("having our hearts sprinkled from an evil conscience") and our profession of it ("having our bodies washed with pure water")--"a plain allusion" says Professor Stuart "to the use of water in Chistian Baptism." How clear the order of posession and profession! How beautiful the union! God hath joined them to-

gether here: shall we put them asunder? Or try to move the cars on a rail road without the steam engine?

I. Pet. iii. 21. The Reformer Beza and others suppose this an allusion to the answers of questions put to the candidate in primitive baptism. Can those have a conscience that "answers" to anything, who understand no question, and are held responsible by no law for any part of their conduct? "A good conscience" says Leighton here, "is a working, speaking conscience; and the conscience that questions *itself* most is of all sorts the best." So think Baptists with regard to this great matter of baptism; but who beside?

Nor should we forget how instructive in our time, is *the silence* of the New Testament on some subjects. "We have no such commandment;" is a sound answer to a score of Romish traditions in religion; as "we gave no such commandment" was a sufficient answer to the scores of Judaising traditions in the Apostles case. (See Acts xv.)

It is marvellous if Infant Baptism be a Christian ordinance that it should have been entirely unnoticed in the faithful Book of the Acts of the Apostles. This extends over 30 years at least from the death of Christ—the Epistles, 30 years farther. The Apostles must have seen a second or third generation in the families of some, yea many, of the thousands, of early disciples; or *tens* of thousands of the children of believers. The writer of this letter, in much less time, has seen the children's children of many he has baptised, fit subjects for Pedobaptism—as it is commonly practiced. Yet out of the history of Apostolic baptisms, (if infants were baptized) are left all the cases that must, in the course of nature, have been most frequently occurring—the cases, too, such as *would* most frequently occur in all coming time—the pattern cases of all time! No single record of such a case is found; no admonition to parents or sponsors in regard to the treatment of this host of young disciples—not one to any one of them, as such. Who can believe this and hold fully that our religion is to be nothing but what the Bible teaches? No holy Apostle laments with the pious Leighton, the "much guiltiness," of the church in reference to Infant Baptism, or speaks of "the holiness, and faith," that would be "increased" by pondering upon it—or calls on parents to "stir up themselves to the actings of faith" on this account. What important parts of God's counsel did Apostles and Apostolic men neglect if this successor of the Apostles be right in his views of Baptism!

We conclude, therefore, with the greatest of all Protestant Pedobaptists—Martin Luther—"It cannot be proved by the Sacred Scriptures, that Infant Baptism was instituted by Christ, or begun by the first Christians after the Apostles."

**Particular reference was requested to be made in this Letter to "those disciples whom Paul found at Ephesus." Acts xix 1.

We presume the inquiry is here to be regarded as two-fold. 1 Were these disciples at this time baptised by Paul? 2 If so, why? Our answer is, We think they were baptised by the Apostle. Learned and good men have doubted this: but it is the most natural construction of the words. "They" who were baptised in the name of the Lord Jesus" verse 5, are they of whom it is said immediately, 'And Paul laid his hands on them (v 6) and they spoke with tongues." We think he baptised them because of their great former ignorance, both of the importance of faith in Christ and of the work of the Holy Spirit—that they, therefore had been very imperfectly instructed into John's baptism, which spoke of both these themes and especially of the baptism of the Holy Spirit. Apollos, the case immediately preceeding, 'who *knew* only the baptism of John,' does not appear to have been re-baptised.

The Writer's whole mind on the subject is briefly expressed by the latest and (perhaps) ablest of our Baptist Controversialists, Dr Carson. "That some of John's disciples" he says on this passage. "were afterwards baptised in the name of the Lord, I know is disputed; but for my part, I cannot see how this can be denied without torturing the word of God, which I will never do for any cause whatever"

I may add the supposition that these "disciples" were not the parties now baptised in the name of the Lord Jesus, does torture the word of God in this way. 1. It makes the pronoun "them" of

the 6th verse, jump over the "they" who were baptised in the 5th, and go back for the parties referred to in the 3d v.—a kind of construction (after using the same pronoun they in the preceding verse) which is not be parallelled in Scripture nor any grammatical writing. 2. It positively asserts what the New Testament no where else does, that John baptised in the name of the Lord Jesus. John's was the baptism of repentance and while he knew the Messiah to be immediately coming, and exhorted the people to believe on Him as the coming one, he did not personally know Jesus to be the Messiah until he baptised him; and there is an evident *change* in the phraseology when Christian baptism (strictly) is described. Compare Acts ii, 38, "Be baptised every one of you in the name of the Lord Jesus." Acts viii, 16, "They were baptised in the name of the Lord Jesus." Acts x, 48, Peter "commanded them to be baptised in the name of the Lord." 3. The construction we oppose must be followed throughout, if at all, and (1) this would make Paul to have laid his hands on the disciples of John generally—the greater part of whom he never saw; (2) All *those* disciples to have spoken with tongues and prophesied—or thousands, before the day of Pentecost. (3) Yet "all the men" to have been only "about twelve!"

☞ Received of J. R. Logan, Esq. Thirty-seven Dollars and Fifty Cents, for printing 2,500 copies of these Minutes.

J. L. BADGER.

☞ NOTE.—The delay in printing and distributing the Minutes was occasioned by the Writer withholding the Circular Letter until the 14th January, 1850.

J. R. LOGAN, Clerk.

The Hornets' Nest,

A SOUTHERN AND FAMILY PAPER,

DEVOTED TO POLITICS, NEWS, LITERATURE, &C.

SUBSCRIPTION,

TWO DOLLARS IN ADVANCE, OR WITHIN SIX MONTHS.

ALL KIND OF JOB WORK,

Pamphlets, Circulars, Hand Bills, Minutes, etc.,

Published as Cheap and Neatly,

AS

CAN BE EXECUTED IN THE SOUTHERN STATES.

CHARLOTTE, N. C.

J. LAWRENCE BADGER, EDITOR AND PROPRIETOR.